Registered No. 17 of 1875.

The Bombay Guardian.

VOL. XXI.—New Series.—No. 29. SATURDAY, SEPTEMBER 18, 1875. Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 10-7-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Record* makes the following criticism upon the work carried on in London by Messrs. Moody and Sankey:

"But if our information be correct, there was one part of the process which the great majority of Christians will unite to condemn as being in clear contravention to the warning words of St. Paul. We refer to the meetings held for newly converted persons, and to the encouragement given to young men, in the first youthful freshness and the consequent immaturity of religious impression, to narrate their experiences for the benefit of others."

It is a pity the *Record* does not tell us where these warning words of St. Paul occur. Can it be that he refers to the words "not a novice" in 1 Tim. iii. 6? But Paul is speaking there of bishops and the qualifications of those who are to be made bishops. Again he says, "Let them also be proved" (10), but here he is speaking about deacons. We have never yet found a word in the New Testament, imposing silence upon young converts. When Paul himself was converted, he immediately began to speak for Christ, not merely telling what Christ had done for him, but actually preaching the Gospel: "straightway he preached Christ in the synagogues, that he is the Son of God." So the Samaritan woman had no sooner believed on Jesus than she hastened to tell her town's people about the Messiah, and many were converted through her testimony. The woman whose issue of blood was staunched, was compelled by Jesus to bear her testimony in an open-air meeting. The blind man who received sight at the Pool of Siloam by the will of Jesus, was put out of the synagogue because he insisted upon telling his experience. The man who had been freed from a legion of devils was sent to his own people to tell them what the Lord had done for him. Let him that is athirst come; and let him that heareth say, Come. God has ordained that the preaching of the Gospel should be accompanied by the testimony of those who have experienced its power. The prominent characteristic of Mr. Moody's preaching, is that he believes that sinners can come to Christ at once; all things are ready; Christ will never be more propitious than he now is; are you desirous of being saved from your sins? then look to Christ in faith, and you will at once have his aid. Now testimony is wanted with regard to this particular point; sinners wish to know if they can indeed find Christ at once, and get his help at once; and when those whom they knew to be anxious a day or two ago, stand forth to testify that Christ did indeed meet them just at the point of entire submission, giving them forgiveness and a new heart, an impression is made more profound in many instances than that made by the preacher. Surely, it cannot be urged by the *Record*, that we have too much testimony of the truth of the Gospel. There is indeed overwhelming testimony for those who are actually in the path of obedience; but the question now relates to others, outsiders. We have been familiar in India, since 1871, with the practice of calling for this sort of testimony, and have had ample opportunity of ascertaining its effectiveness. And we have often noticed that the stammering but earnest testimony of a young convert has carried more weight of conviction, than the experience of those who have been Christians a quarter of a century, because it was testimony to the power of God just then and there being exerted.

—"The fool hath said in his heart there is no God." In the 19th century he says it out loud and prints it. The *Westminister Review* treats the argument from design as so admirably stated by Paley in his Natural Theology, as a trick of hocus-pocus, and proves it thus:

"An intelligent maker, as opposed to blind chance, may be inferred from the marks of adaptation and utility in the works of a *watch* with readiness and certainty; but the watch-finder is not guided solely by these marks of adaptation and utility in inferring an intelligent maker therefrom. He would recognize an intelligent maker just as surely in a bit of the watch case, as in a whole time-keeper, though marks of adaptation and utility were wanting in the fragment. The true reason why he would infer an intelligent maker in either case, is simply that he sees marks of human workmanship thereon. For wherever we see marks of what we recognize as human-workmanship we recognize design, as *all* the works of man are products of an intelligent or designing mind."

But Paley's watch-finder is one who knows nothing about man and the sort of works that man makes. He does not know that the several parts of the watch have been made by man; he knows nothing about their authorship. But, examining the watch and noticing how the different parts have been adjusted to each other with reference to a particular result, he traces and can but trace design. Thus the student of nature, noticing that the lowering of temperature has the effect of making bodies contract until a certain degree of cold is reached and that then the law is reversed and with diminition of temperature there is expansion, enquires for the reason of this. But if the world has not been created by intelligence, why ask for a reason, or suppose there can be one? Pursuing his enquiries the student of nature finds out that if the law had not been reversed just there (39° Fahrenheit) this earth of ours would have been uninhabitable. Another proof of the existence of an intelligent Creator is the stultitude that seems to befal the reasonings of those who try to reason him from his throne.

—It would seem that our remarks about the 'leave without pay' in our last issue were not altogether just to the Railway Co. The rule refers to those persons only who are taken on in this country, and who are informed at the time of their engagement that they may expect to be dismissed whenever their services are not needed. Rather than be dismissed in the slack season, with an uncertainty as regards re-engagement, the men would naturally prefer the 'leave without pay.'

—The London correspondent of a contemporary says that Captain Webb's feat of swimming the channel shows that "we as a nation are not degenerating." It shows that Captain Webb himself is as vigorous as ever, but how it speaks well for the thirty odd millions who did not swim the channel we fail to see. We hope the nation is not degenerating; but if the consumption of ardent spirits and the capitalization of wealth (a sort of congestion) go on increasing, it will be a wonder if the nation holds her own.

—When the Israelites had been placed in possession of the Promised Land, there was no enemy that had the slightest power to harm them so long as they continued faithful to Him who had given them victory. But though the handful of Gentiles remaining in the country had no power directly to cast out the Israelites, they had indirectly. They knew that if they could only interrupt the relations between Israel and Israel's God they would bring upon them disaster of the worst kind. So they set themselves to ensnare them into idolatry, and succeeded; the favour of God was withdrawn and the Israelites fell an easy prey to their enemies. This thing is illustrated over and over again in the history of the Israelites. The facts have been recorded, we are told, *for our admonition*. It would be well if more heed were given to these lessons. The people of this country have obtained in this way a revenge over their conquerors, which they could not obtain by direct efforts. They understand it perfectly. They are never more pleased than when they can get the representatives of a Christian Government to violate the commands of God by taking part in public honours paid to their idols. Baroda has long been a thorn in the side of the Government of India, and we may expect deeper injury than has yet been received, if the countenancing of idolatry continues to go on after the fashion mentioned in the annexed letter. We have been protesting against this thing for twenty years, and some of the most awful pages in Indian history bear their testimony against it. The Baroda correspondent of the *Bombay Gazette* says:

"The 'nine days' wonderful existence' of his dumb majesty Gunputtee was brought to an end by the heartless penalty of submergement near the railway station yesterday. Gunputee had been paraded through the main thoroughfare in a manner befitting the position of the Gaekwar. The State troops turned out at three o'clock in the afternoon in full dress uniform, the infantry brigade being supplied with twenty rounds of blank ammunition per man for street firing, and preparatory to their moving for their destination, took up position between the clock-tower and the Lareepoora Gate. There was a large influx of spectators from outstations attired in holiday garb of every hue. They liberally patronised the confectioners, fruit, *pan sooparee*, and flower vendors. Many earthen-toy shops were also patronized by the little ones, and immediately behind the custom house chowkey there were a few roundabouts in full play occupied by the young of both sexes. The procession, headed by young Seyajeerao Gaekwar, accompanied by Sir T. Madavarao and the little Tarabhai, on richly caparisoned elephants, started a little after three o'clock, and contiguous to the Vishwamuntree bridge, stood the British guard of honour, a wing of H. M.'s 9th Regiment N. I., with full accompaniment of band and colors, commanded by Colonel Hanson. In rear of the guard of honour stood the Royal Artillery. As soon as the Gaekwar's elephant came on the left flank of the guard of honour, the Royal Artillery fired a royal salute, and the wing of the 9th N. I., soon after complimenting him, fired three rounds. Sir R. Meade attended in full dress, and so did the other British officers. There were many ladies who came to witness the procession; a large marquee was erected for their accommodation near the spot where the guard of honour was formed."

We cannot conceive of any thing more undignified or more calculated to bring the English into contempt, than this base deference to policy. The people know perfectly well the view that Christianity takes of idolatry, and they see the representatives of Her Majesty trampling their own religion under foot in order to help the Gaekwar show honour to Gunputi. The Natives appear well pleased, no doubt, but in their hearts they despise the men whose religious convictions are so elastic. A grand opportunity of breaking through this wretched custom was afforded this year, at the beginning of a new régime, but in vain. Baroda will yet prove a 'burdensome stone' to the Government of India.

—A piece called "The New Magdalene" is at present being performed in one of the Bombay theatres, and one of the daily papers speaks of "the charmingly erroneous heroine." That is it, exactly: vice made bewitching. We must protest against the application of the word Magdalene in this connection. There is not a word in Scripture to show that Mary Magdalene was ever devoted to a life of impurity. Demoniacal possession was rather like insanity.

—The city of Delhi has been captured by a more formidable foe than that which entered her gates just 18 years ago. There has been an inundation and it has proved terribly disastrous. Ten thousand houses have been destroyed in a day.

Sir Wilfrid Lawson opened his grounds to the Temperance Societies of Cumberland, Aug. 25th, and made one of his racy speeches on the occasion. Here is a good bit of it:

"The publicans are the picked men of the country. It has been decided by competent authorities that a man may be returned to Parliament and take his seat although he has been convicted in former days of a felony. But such a man cannot keep a public-house. We are far more strict about admission to the public-house trade than about admission to Parliament. (Laughter.) I wonder why it is that the Government insist upon maintaining a law like this, for public-houses to be established in a drunken neighbourhood, where the people shall make beasts of themselves and paupers of their wives and children, and nobody shall benefit except the man who sells the drink. No, I am wrong there—there is somebody else who benefits, the Chancellor of the Exchequer benefits. He gets no less than 32,000,000*l.* a year by the sale of drink. He is not clever enough to get it honestly. He is obliged to establish these drink shops and tempt the working men to go into them, and give of their earnings that rich men may be saved from payment of their income tax. Now, I have said the Chancellor of the Exchequer profits by this affair, and it is very curious to watch him—I don't mean the present Chancellor particularly, I mean Mr. Gladstone, Mr. Lowe, Sir Stafford Northcote, and all of them. They come to the House of Commons on budget night and tell us how they have got 30,000,000*l.* odd from the sale of drink, and then they look up to heaven, and very seriously—and, as Mr. Disraeli says, with a face managed for the occasion—they saw how much they regret the sad increase in the consumption of drink among the working people of the country. I could work the sentence in a budget speech any night before going to the House, and I know where it comes in. I don't believe a word they say, because I give them an opportunity every session a month or two afterwards. I say, well, if you are sorry that all this drink should be consumed, I give you a chance by the Permissive Bill of stopping the consumption of it, and they all, with one consent, turn round and vote against me. Oh, no, they say, we don't get the money unless we set traps for the poor fellows up and down the country. I see my friend Mr. Moore here. He and I are going to Wigton tomorrow. It is licensing day—that is, a day for setting traps. We set the public-house traps to-morrow, and we spend the rest of the year in fining the poor fellows who get drunk there. That is the licensing system; that is what people tell me is the perfection of all wisdom. Now, there is a text in the Bible which nobody can get over, let him be member of Parliament, let him be magistrate, or let him be exciseman, and the text is, 'Whatever a man sows, that shall he reap,' and just as certainly as we go to-morrow to establish those public-houses up and down Cumberland, just as certain as I stand here shall we reap a harvest of drunkenness, of crime, and of misery."

Substance of an Address delivered at the Wednesday Morning Union Prayer Meeting, on the 15th instant, on the subject of the spread of false doctrine in Bombay and the duty of praying against its increase.

"IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God." (Luke xii. 1-9.)

In the important passage of Scripture before us the Lord Jesus brings prominently to the attention of His church in all ages four main points for their guidance.

1st.—To beware of the leaven of the Pharisees, which is hypocrisy.

2ndly.—Not to fear man but to fear God.

3rdly.—To remember the providential government of God and his Fatherly care for the very least of His creatures, before whom not even a sparrow is forgotten, far less one of His own dear children.

4thly.—To confess Christ honestly and boldly before men, else He will deny us before the angels of God at His coming.

Now, if we wish to see what our Lord particularly referred to as the leaven, or doctrine of the Pharisees, we must refer to the preceding chapter where amongst other important matters we shall find Him teaching,

First, the impossibility of neutrality in religion. That men must be one thing or the other. "He that is not with me is against me, and he that gathereth not with me scattereth." There are only two powers in the world. Christ and Antichrist; and we must be serving under the banner of one or the other. Any attempt to serve both is impossible. We must be in the light or in darkness. Under the power of Satan or the power of God—one or the other.

The Lord Jesus also points out *the danger of any change in a man, short of true conversion,* and He exemplifies it by giving us an instance of a man out of whom an unclean spirit had gone at one time, but returned again with seven other spirits more wicked than himself whiche ntered in and abode in him; thus proving that not having the Spirit of God dwelling in him he fell.

The Lord also exposed the hypocrisy of the Pharisees in paying undue attention to mere formalism in outward washings and cleansings, whilst they utterly neglected *the state of their hearts* which were allowed to remain "full of ravening and wickedness." Also the great sin of confining themselves to mere ceremonial matters, such as tithing, mint, &c., but utterly neglecting true religion, in passing over "judgment and the love of God."

The sin of keeping back religious knowledge from men, preventing them from reading their Bibles, and thus neither entering into heaven themselves or allowing others to do so, was also strongly denounced, as well as the practice of worshipping dead saints but persecuting living ones; upon which last point the Lord solemnly declared that an account of the blood of all the prophets which was shed from the foundation of the world would yet be required.

It was immediately after this unflinching and uncompromising testimony that we find the Lord Jesus, as recorded in the beginning of the 12th chapter, emphatically warning his disciples before an innumerable company of people, against the leaven of that Pharisaism, which he had been denouncing, and looking with a prophetic eye to the future, and to the necessity of His people standing up for the truth. He forewarned his disciples not to fear man who could only kill the body, but to fear God who had power over the soul; and to remember that the hairs of their head were all numbered; and that they must confess and not deny their Lord if they would be acknowledged of Him at the coming day of judgment.

There are other places in Scripture where the Lord warns His disciples against the doctrines of the Scribes and Pharisees in similar terms to those given above, thus showing the great importance which He attached to the subject; and we have only to look around us in any part of the world in the present day to be convinced that the warning is just as needful now as it was then—perhaps more so in consequence of the vast development of the system which Pharisaism or the form of godliness without the power, represents.

We learn from the Word of God that Pharisees were self-righteous formalists, and we remember where our Lord distinctly told his disciples "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." The Lord Jesus in the passage before us designates their doctrines as leaven—like leaven they might not appear of much importance at first sight to the careless observer, but if once admitted they would work like leaven noiselessly and secretly and soon change the whole character of the religion with which they were mixed.

Our attention has for some time past been attracted to the working of the leaven in Bombay; latterly, however, it has manifested itself in a manner that calls for the fervent effectual prayers of God's people of all denominations, that it may please the Lord to prevent the spread of error and false doctrine amongst us; and to grant, to all His faithful ministers, power to preach the Gospel in all its purity; to exalt heart religion, so that the power of godliness may be substituted for the forms and the walk of faith for the walk of sight. United prayer is mighty through God to the pulling down of such a stronghold of error as that which is at present leading thousands in this city to ruin. Let us not forget however whilst we pray fervently and effectually against *the system* of Pharisaism that it may be brought to nought, to pray that it may please the Lord to open the eyes of the understanding of those who are propagating it and enthralled by it, to see the error of their ways, in the same light in which the Lord Jesus Christ has so uncompromisingly and clearly exposed it in the passage of Scripture under consideration.

The conversion of the Apostle Paul affords a remarkable instance of the recovery of a self-righteous formalist from the error into which he had fallen, and while we pray heartily that the leaven of Pharisaism may be purged well from amongst us, and be prevented from doing more mischief, we should also pray that its promoters may be brought to the same faithful knowledge of the truth as it is in Jesus as Paul was.

We should observe that the exhortation of the Lord Jesus against the fear of man is couched in very solemn terms, and that the remedy for it—to fear God—is repeated twice.

Every Christian must have experienced that the fear of man is one of the greatest obstacles to his progress. How often has the thought, "what will men say of me, or so and so think of me," turned the balance against the soul and kept men bound hand and foot by sin and the devil. Even the believer needs daily to add to his faith virtue (manly courage), and to virtue knowledge, and the other graces enumerated by the apostle in order to cope successfully with this fear of man and other lusts of the flesh which obstruct his progress in the divine life. The fear of God which the Lord Jesus recommends as his remedy for this fear of man is not that slavish fear which, as McCheyne has said, is the very atmosphere of hell, but that filial fear, that reverence and godly fear which is akin to love and the very atmosphere of heaven. In this fear we shall endure as seeing Him who is invisible and find the fear of man melt away altogether under its influence.

We ought also to observe what comfortable assurance the Lord Jesus gives His people by reminding them of the providential care which God exercises over the least of all His creatures—that not one sparrow is forgotten before God, and that the very hairs of our heads are all numbered. Nothing whatever great or small can happen to the believer without God's ordering and permission. It was to Pilate that the Lord himself said: "Thou couldest have no power over me at all except it were given thee from above.

The providential government of God over every thing in this world is a truth especially revealed to us in the Word of God, which teaches that there is wisdom, order, and design in all the events of our daily life. There is no such thing as chance, luck, or accident in the Christian's journey through this world—all is arranged and appointed by God and all things are working together for the believer's good. Let us pray that we may have an abiding sense of our Father's hand in all that befalls us, an assurance that all our steps are ordered by Him, and that through Christ our Redeemer we have an everlasting covenant ordered in all things and sure.

In conclusion, let us never forget the Saviour's solemn injunction as to the necessity of honestly and boldly confessing Him before men under all circumstances, and in the position and sphere of life in which it has pleased God to place us. The trifling inconvenience that we may have to suffer now in connection with such confession is nothing compared to the honour and blessedness of being acknowledged by Christ as good and faithful servants when the great day of account comes. In connection with present circumstances let us calmly review the solemn warnings of the Saviour against a form of godliness without the power; against having a mere name to live by, and yet dead; and against the fear of man and the denial of Christ in the light of that day when whatever may now be spoken in darkness shall be heard in the light, and that which may now be spoken in the ear in closets shall be proclaimed upon the housetops.

Any concealment from Him who searches the heart and understands our very thoughts afar off is clearly impossible.

—"Peter! open the gates of heaven to the bearer, who died for his religion." (Signed) "George, Bishop of San Salvador." Now this George, who ventures to address the Apostle so confidentially, is the bishop of the diocese in which occurred, June 20, that horrible massacre in San Miguel, a city in San Salvador, Central America. And the "passport," of which the above is a copy, was found on the person of one of the infatuated mob. Spanish American Roman Catholicism, as seen in the half-breeds of Central America, is a strange product.

—Wonderful as is the work which Mr. Moody as been instrumental in doing, it would be hardly less remarkable if with all the incense of praise that is burned before him he is not spoiled by it. But we do not believe that he will be. His self oblivion has been a prime secret of his success. What is man when the thought of God has once filled the soul, or, as some one suggests, when a man has like Enoch, walked with God till he is not?

—Conscience warns us as a friend before it punishes us as a judge.

—He is richest who is content with least, for content is the wealth of nature.

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

The Bombay Guardian.

SATURDAY, SEPTEMBER 18, 1875.

HOW TO BUILD THE WALL.

THE union that is needed in the church of Christ is the union that is constituted by love. This we are distinctly taught by the great Head of the Church in his prayer, John xvii. Christians are to get nearer to Christ that they may get nearer to each other. The amalgamation of different bodies of Christians may or may not be a good; the particular good that our Lord so much insists upon is something different from this, viz. the heart union of Christians. The cause of Christ will no doubt be greatly helped forward by the laying aside of all sectarian bitterness and unkind rivalry and jealousy, and to this end it is desirable that Christians of different bodies should co-operate in Christian work, hold united meetings from time to time, and that there should be an occasional exchange of pulpits. But the particular thing which is made so prominent in the last words of Jesus, is the heart union of Christian with Christian, and this is to be earnestly sought for in each church. If by a powerful baptism of the Spirit the members of a particular church, are brought into the enjoyment of this blessing of perfect love ("that they may be made perfect in one," says our Lord), that will be in so far a gain to the whole church. For instance, let such a blessing come upon some Episcopal Church in Bombay, a pentecostal blessing making the rich and poor, white and black, to be all 'of one heart and of one soul,' this would not merely be an advantage to the Episcopal Church; the effect would speedily be seen in the Presbyterian, Baptist and Methodist Churches; these would consider that God had given them a specimen of what he was willing to do for them, and they would earnestly wait upon the Lord for a similar blessing for themselves. And so, if the blessing were bestowed on some other church. Some people seem to have the impression that Christian union is to be promoted by ceasing to take a great interest in the particular body with which they may be connected; they get lax in their attendance, their prayers, their efforts, and go about to other churches, and lend a hand here and there. Now we yield to none in the conception of the exceeding great desirableness of cordiality and fraternity between the churches; but are we persuaded that as the individnal must do with might what his hand finds to do, in order to be useful, so each church must seek to develop to the utmost the Christian energies of its members. When the Jews were building the wall of Jerusalem after their return from the Babylonian captivity, there was a division of labour. Eliashib and other priests had the sheepgate assigned them, to the tower of Meah on one side, and to the tower of Hananeel on the other. The men of Jericho came next. Zaccur the son of Imri undertook the next portion. The sons of Hassenaah had the fish gate, undertaking to present it in a complete state. And so on, all through the chapter. There were about forty distinct bodies of workmen, having each a distinct portion of the wall to construct. Now the way for each family or clan to help forward the work to the utmost, was simply by giving themselves wholly to the particular portion assigned them, and not by going about here and there, gossipping with this and that party, or lending a hand generally. Each did with might what his hand found to do; there was nobody else to do his work and he did it. The wall was completed in a wonderfully short period of time. Each family was able to point to its own particular work, and so far was this from being displeasing to God, that he caused all the details of the allotment to be recorded in the sacred canon, so that in subsequent generations, the descendants of these workers might be able to point out the portion of wall constructed by their family. There was no way in which unity of action could be better shown in the construction of the wall. The most effectual way for each one to help his brethren was by doing his own work as well as possible and as rapidly as possible. When the enemy came, they were found prepared. Nehemiah said unto the nobles, rulers and people: "The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God will fight for us." Let the different churches of Christ seek each for itself to get the largest amount of blessing, and bring forth the largest amount of fruit, not for the glorification of itself, but for the honour of the Master and for the advancement of his cause. The more consecrated and earnest any church is, the more helpful it will be to the cause at large. Let there be a holy rivalry not an unhallowed strife. In this way the denominations will furnish a sufficient *raison d'être*. Let it be kept in mind that we are working for a common end.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sakes, I will now say, Peace be within thee."

GLEANINGS IN EPHESIANS.

Called in one hope of your calling. iv 4. Men that are actuated, by a common aim and expectation, have a strong fellow-feeling. A long boat manned by a dozen strong rowers, pulling for the shore of their native land after a long absence, is an illustration of this. If the grand aim of a body of Christians is the glorification of their own sect or party, then they will fail to sympathize heartily with Christians of other bodies. The one hope is called elsewhere that blessed hope, the hope of glory. We shall be like him for we shall see him as he is. There is only one heaven for us all, one New Jerusalem. One hope means one common interrest. It means fellowship. The soldiers of an army have one common hope, the hope of victory. Apart from union there cannot be success. If one wing of an army is victorious, and the rest of the troops are put to flight, of what use is the partial victory? God is called the God of hope, and the eyes of all his people are unto his hand.

In you all. 6. The heavenly Father dwells in all believers when these are united. If I take up a position of antagonism against one in whom God dwells, my antagonism is against God. Is it possible that I can lightly do such a thing? Not if the Father of Spirits dwells in me.

Unto every one of us is given grace, according to the measure of the gift of Christ. 7. Grace is divine help freely extended. All things that pertain to life and godliness are given us in Christ. Why then this expression 'according to the measure of the gift of Christ?' We have all things in Christ, but they are obtainable only through faith and according to faith, and according to our desire to be fruitful. A garden is supplied with water from an inexhaustible fountain head; but the supply will be according to the arrangements for its diffusion, the state of the channels which conduct it through the garden.

Led captivity captive. 8. Possessed himself of the keys of death and hell. He spoiled the strong man, and bound him, taking away the power of enslaving mankind. All power not only in heaven but on earth belongs to Christ. For by his death upon the cross, he overcame the God of this world. We have then only a defeated enemy. But all is according to our faith. If we tremble at the power which we suppose to belong to the God of this world, he will have power against us; but it is the fault of our unbelief. Be of good cheer in your conflict with the world, for I have overcome the world. We see our Captain's own standard flying on the enemy's citadel. While the famished inhabitants of Samaria supposed the army of Benhadad to be investing the city, (not believing the report of its flight,) it was as though the enemy were still there, in force.

PLAIN THOUGHTS ABOUT AMUSEMENTS.—II.

"BUT," says one, "dancing is mentioned in the Bible—David and others danced." This oft-raised point seems well-taken and plausible, but let us examine it. Every instance of individuals dancing, mentioned in the Bible, except one, had for its object giving praise and glory to God for some special blessing or mercy vouchsafed, or was connected in some way with religious worship.

Miriam and the Jewish women danced to the sound of the timbrel, after their wonderful passage through the Red Sea. Granting that "dances" is a correct rendering of the Hebrew word (Ex. xv., 20), though most commentators are of opinion that it means "musical instruments," we find that they danced to express their gratitude to the Lord who had triumphed gloriously over Pharaoh and his host, and delivered the pursued Israelites from his hand.

"David danced *before the Lord* with all his might" (2 Sam. vi., 14) to express his joy and gratitude for the safe return of the Ark of God to Zion after its long sojourn among strangers. It was as much an act of worship as his playing on the harp, psaltery, or cymbal.

Jephthah's daughter came out to meet her father with timbrels and dances (Judges xi, 35) to celebrate the glorious victory which God had given him over the Ammonites. The daughters of Shiloh came up to dance at the feast of the Lord (Judges xxi., 21-23), but it had been better for them had they remained at home. The daughter of Herodias danced before Herod, but no apologists for dancing point to the wicked daughter of a murderess and adulteress as an example worthy of imitation. In reference then, to the mention of dancing in the Bible in this connection, all I have to say is, that *if you conscientiously think that dancing is the best and fittest way in which you can show your gratitude to God for special mercies vouchsafed*, I see nothing in God's word to prohibit you from adopting that mode. The ignorant and savage Kaffirs worship their deities by dancing, and it would be unjust to deprive enlightened Christians of the same privilege, should they desire to exercise it.

But this reference to the Bible is the most unhappy thing those who desire to advocate the dancing of the present day on its authority, could possibly do. For all the instances referred to, plainly show that dancing was only indulged in by *individuals*, or *by those of one sex alone*. In no instance do we find the sexes mingling together in the dance. It was invariably men by themselves, or women by themselves. The same rule held good amongst heathen nations, and it was strictly observed in ancient Greece and Rome. Were a woman to be seen dancing in company with men, she would have been immediately set down as a harlot. So we see that there is not the slightest countenance for this abominable and *highly indelicate* custom of the indiscriminate mingling of the sexes, which has, in innumerable instances, led to the most painful results. Looking at the matter in a purely secular light, we find that the passion for dancing is most strongly manifested amongst savage nations. Their dances are associated with war and religion, and the performers work themselves into terrible states of excitement. The more savage and degraded the tribe, the more passionate is the love of the dance. I leave it with the reader to decide whether it is very creditable to civilized, enlightened, intellectual Christian people, that, to enjoy themselves, they are obliged to resort to the same means as those poor savages whose brains seem to be all in their heels!

In reference to other debatable amusements, such as the theatre and card-playing, I say "bring out the scales, apply the tests, decide conscientiously and prayerfully, with eternity and judgment in view." Some defend the theatre on the ground of its being a "School of morals." *School of morals!* School of hellish morals, whose head master is that "old serpent the devil." Did you ever hear of a poor besotted drunkard being reformed by visits to the theatre; of a dishonest apprentice being arrested in his evil course, or of a sinner being saved by its teachings? You never did, and you never will. On the contrary thousands of immortal souls for whom Christ shed his precious blood have been destroyed by its agency. Passions have been inflamed, evil habits confirmed, dishonest practises carried on to a greater extent, and ruin of body and soul hastened by visits to the theatre. Away with such a school of morals! Touch not the unclean thing! The card table too has its warm defenders amongst Christians (?) In regard to it, I say the same. "Bring out the scales; apply the tests; if it be found wanting, throw it aside in God's name." Who ever heard of a revival of religion commencing in a card party? Who ever heard of a poor lost sinner having been induced to accept the Lord Jesus Christ as his Saviour by the shuffling of the cards? Who ever heard of any one having had his love for prayer, or for God's word increased, by the hours spent in playing the innocent (?) game. Answer, you who can.

Now what is the conclusion of this whole matter? God will have the whole heart or none. He must be loved and served with *all* the mind, and *all* the strength, and *all* the soul. He will have his followers either hot or cold; the lukewarm He will spue out of his mouth. He will not have his followers to hold any treasonable correspondence with the enemy. No

true child of God, in whose heart the love of God is shed abroad, will hanker after or apologise for, the indulgences and vices that have kept many souls away from Christ, "for after all these things do the Gentiles seek." If believers are commanded to "abstain from all appearance of evil," how much more from the evil itself. How careful believers should be to keep themselves unspotted from the world. "The Lord knoweth them that are his." He alone can know it beyond the possibility of mistake. He has given tests by which the true believers may be distinguished. "By their fruits ye shall know them." "He that loveth me, keepeth my sayings." "He that saith he abideth in Him, ought himself also go to walk, even as He walked." "If any man love the world, the love of the Father is not in him." "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." There can be no mistaking of this setting forth of the boundary line that Christ has put between the world and His Church, over which His people are commanded not to pass on pain of His severe displeasure. But when we apply these tests what do we find? Why we find thousands who claim to belong to the meek and lowly Jesus, who profess to be followers of the Crucified, who like to be considered children of God, loving the world and the things of the world far more than they do the things of God. We find them delighting far more in the society of Christ's enemies than in that of His friends. We find them fully conformed to this world and its pleasures. While Christ is calling for more labourers to go out into the harvest already ripe; while our Captain is sorely pressed on all sides in his conflict with the powers of darkness; while sinners for whom he shed his heart's blood are perishing around by hundreds; while there are multitudes in our midst who never heard the sound of Jesus's name, his *professed* followers, his *self-called* disciples are carousing and feasting in the camp of the enemy. We see them whirling in the dance, shuffling the cards, emptying brandy bottles, singing nonsensical songs with the avowed enemies of their crucified Lord, at the same time deriding and hating those who are trying to "hold up the blood-stained banner of the Cross amid the hosts of sin." Oh tell me ye deluded ones, are these the fruits of the Spirit? Are these the lives that true believers live? Are these the actions of loyal hearts and true? Is this denying self and taking up the cross daily? Is this walking after the manner of Christ's walking? If so, then all my reading of God's word has been to no purpose. Is this the way to be ready for the coming of the Bridegroom? Is this the way to "prepare to meet thy God? Oh if it be, I have been miserably deceived, and that by the word of God itself.

No wonder that the slumber of death seems to brood over the land. No wonder that missionary success is slow and unsatisfactory, when those who name the name of Jesus, who call themselves Christians, are mixed up with the world's company, sitting at the world's tables, enjoying the world's foolish jokes, singing the world's silly songs, while their crucified Lord's bleeding side is opened afresh by their every worldly action. Oh it is easy to apologise for, and defend these things now, but what will they say to God when he enters into judgment with them? What an account will await them of wasted time, unimproved advantages, and golden opportunities let slip by. On what a multitude of the tombs of those who professed to be disciples of Christ the epitaph might be written—"*Here lies a professing Christian who never did an hour's work for God.*"

"Rejoice" is, and ought to be, the Christian's motto, but he should never forget that his rejoicing should be "in the Lord." Let us rejoice now so that we may look back from our beds of death and say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith," and then, and then *only*, can we add with him, "henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

R.

Epitome of News.

Saturday, September 11.

—*Bombay Gazette:* "The fashions for men, as we are obliged to *kow tow* to them in India, are uncomfortable and ugly enough in all conscience, but they are nothing to the abominations laid upon the ladies. A dame—in the Indian climate too—to be well dressed must appear to the spectator as if the hinder portion of her apparel was tumbling off, while her skirts are so arranged as to prevent her using her legs for its salvation. We have seen costumes on the well known willow pattern plates something like this; and is it any wonder that the poverty of invention of the man milliners leads them to China as a desperate recourse for something new and singular? Such people mistake the grotesque for the beautiful, and give an English lady the ridiculous and shambling figure of a Chinese woman on her crushed toes. The dress is, of course, of heavy silk worth some fifteen or twenty guineas, and monsoon weather is eminently calculated to spoil it in a day, even while its wearer is fainting under the burden of its weight and of all the petticoats she wears beneath it. A tiny bonnet perched on the top of a false and pretentious chignon, can scarcely be deemed a suitable head-dress for this climate. However, such as it is, it is the proper accompaniment to this silken robe, and is as easily spoiled and proportionately expensive as the robe itself beneath it. Surely, there is nothing to commend such hideous and costly costume as this to any one but the circumstance of its being the Fashion."

—*Deccan Herald:* "The woman Gungee, who murdered the three girls in the Seroor Talooka for the sake of the ornaments, valued Rs. 40, which were worn by the eldest of them, has been convicted at the Criminal Sessions, and sentenced to be hanged, on the sentenced being confirmed by the High Court, Appellate Side, Bombay."

—Home paper: "Regarding the Church of England from its temporal aspect as a profession, it appears that of the 23,304 clergymen in the Church, 5,765 are curates and clergymen not engaged in parochial work; 1,742 are beneficed clergymen receiving incomes not exceeding £100 a-year; 2,035 between £100 and £150; 1,796 between £150 and £200; and 3,179 over £300 per annum. The average stipend of curates being, in plain terms, about £92 a-year—a very large number, of course, have considerably less—it will be seen that 7,500 of the clergy of the Established Church, or about one-third, have incomes of less than £2 a-week."

—A European convert to Mahomedism, named John William, has been sentenced to 6 months imprisonment for cheating.

—Mr. Riddle, C.E., London, proposes a ferry-boat for the Atlantic, 1,200 feet long, 300 broad, with a crystal and iron palace on it, to carry 10,000 passengers without sea-sickness, at £15 a head.

Monday, September 13.

—*Bombay Gazette;* Allahabad, 12: Very heavy rain at Delhi. Twenty-three inches in twenty-four hours on Tuesday night. Thousands of houses destroyed, and forty persons killed. Diversion at the Beas demolished. Trains delayed.

—The *Sind News* regrets to learn of the death, on last Friday night, of Mr Rice, the Head Master of the K. E. and I. E. School, Kurrachee.

Tuesday, September 14.

—*Bombay Gazette:* "The Nizam has refused the Prince's invitation to meet him at Ellora, but says he will be glad to see him at Hyderabad. The plea of delicate health may or may not be good; we are not bound, like the *Pioneer*, to accept the official interpretation put on the Nizam's refusal by a timid and time-serving Government at Simla, whose only ambition is to keep all things smooth. Whatever the cause, the Nizam will not meet the Prince, and our own belief is that Sir Salar Jung dares not bring his Sovereign away from Hyderabad to do homage to the Heir to the English Crown. But let him expend his indignation on the nobles who thwart him. It is wasted on us, who have only stated a fact which will have a very bad effect throughout India." (See Thursday's Epitome.)

—His Excellency the Governor in Council is pleased to appoint Captain G. F. Henry to be Chairman of the Town Council, and G. A, Barnett, Esq. Lieut.-Colonel H. F. Hancock, R.E., and T. G. Hewlett, Esq., Surgeon-Major, to be Members of the said Council. It is further notified, for general information, that the following gentlemen have been appointed by the Municipal Corporation of the City of Bombay, Members of the Town Council:—Dosabhoy Framjee, Esq., Nanabhoy Byramjee Jejeebhoy, Esq., Raghoonath Narayen Khote, Esq., Nowrojee Furdoonjee, Esq., Surgeon-Major H. Cook, M.D., Dadabhoy Nowrojee, Esq., Dr. T. Blaney, and the Hon. Rao Saheb Vishwanath Narayen Mandlik.

—Driver Hodges, R.A., Peshawur, wandered over the British border and was assassinated. At least portions of his body have been found.

—*Nuntius* in the *Lucknow Witness:* "It is well enough, as you have recently pointed out, to avoid those harsh and false representations of the atonement which justly shock all thinking men, but I cannot help fearing that the present danger is in the opposite direction. The Cross exhibits the love of God in wonderful beauty, but it does more than this. The rainbow is a symbol of peace and a picture of beauty, but it rests on the skirts of the retreating storm cloud. The Cross is radiant with mercy and love, but chiefly so because in contrast with the 'judgment and fiery indignation' which it has displaced. Our God is still a consuming fire. A new gospel, which, however, is not a gospel, has been brought forward of late years, called a gospel of love only, but in reality a gospel minus one half of the atonement. It does not like to hear so much about blood in our hymns and prayers, and professes to magnify God's love above all things, and invites sinners to come to him as to a father, for love's sake, not for Christ's sake. This is a dangerous gospel. It is most popular with those sinners who feel their sins least. Henry Ward Beecher has been tending towards it for twenty years past, very rapidly of late years, and Theodore Tilton is one of its converts. Six or seven years ago, in the very midst of his unspeakable baseness Tilton preached most glibly this gospel, which evidently suited his views and feelings eminently well. All its disciples will not be Tiltons, but there is reason to fear that too many of them will follow in his footsteps."

—*Lucknow Witness:* "The death of Private Robert Jones of H. M.'s 65th Regiment, who was buried in the Lucknow Cantonment Cemetery one week ago yesterday, leaves a gap among the religious workers of this station which it will be very hard to fill. The whole garrison feels his loss, and mourns what seems to our foolish human hearts his untimely departure.

"Robert Jones was converted to God at a religious meeting in the 'Mission Hall', at Aldershot, England, in the early part of the year 1867. His subsequent life was one of genuine piety and constant growth in grace. He was always terribly in earnest about his soul's interests, and seemed greatly concerned for the spiritual welfare of his comrades and all with whom he came in contact. His prayers for the conversion of those around him were continual and fervent. If ever a Christian comrade in the regiment manifested the slightest tendency to lose his love for Christ, Brother Jones would be sure to get a chance to talk with him, till he who was wavering clung more earnestly than ever to the Lord Jesus. Nor would he let the unconverted alone. These also he frequently conversed with and was *instrumental in bringing many such to Christ.*

"Robert Jones was loved and esteemed by all, from his Commanding Officer downwards. His presence in a barrack room was enough to put a check on all improper and blasphemous conversation; and even the men of the other regiments garrisoned in Lucknow knew him and considered him as one worthy of their esteem."

—The *Great Eastern* has been chartered to run between Liverpool and Philadelphia during the Centennial Exposition."

Wednesday, September 13.

—Some time ago a correspondent wrote to the *Times of India* as follows:—"Some of your readers may remember an angry controversy as to what the Paris Commune did and what discoveries they made during their brief reign, in the convent dedicated to 'The Sacred Heart of Mary and Jesus,' in the Rue Pilpus. As this controversy has lately been revived, M. Vesinier, a member and secretary of the Commune, now, I believe, in England, has published a statement which he says can be proved by witnesses and written testimony. The convent, he says, was minutely examined by responsible officials as the result of a Decree of the Commune, and I give some of the details he supplies: 'In a small outbuilding three large wooden cages were found, placed close to each other, and measuring six or seven feet long by two or three in width. In each of these cages, which seemed better suited for monkeys than for human beings, an unfortunate woman had been imprisoned. These women were clothed in torn and dirty rags, and a wooden bed or plank constituted the sole furniture of these terrible abodes. No mattresses, blankets, or any sort of covering were allowed to the unfortunate captives, and when they attempted to stand by the side of these beds they had not room to turn about, and could not take a stride without walking on the bed itself. These three victims were in a most forlorn condition from sickness and neglect when the Justices of the Commune penetrated the convent. They could hardly stand or speak. M. Miret, the Juge d' Instruction, promptly ordered the women to be placed in good rooms, where they were provided with necessaries. In about three years their mental faculties, disturbed by the illtreatment they had undergone, so far re-

turned that they were able to answer some of the questions addressed to them by the judge. One of these women declared that she had been imprisoned for a fault committed with one of the fathers of the convent, and confined in the cage for many years, but she could not recall the precise date, for the tortures and agonies she had undergone obscured her memory. The two other women had suffered the same penalties for similar faults. Their assertions were confirmed by the other nuns who were examined in the convent. To these ghastly details I must add that a skeleton was disinterred from under a bed of flowers in the garden. In the same garden there was a little outhouse containing five or six beds prepared for inflicting torture. To these beds were affixed cords, straps, collars, handcuffs, and a winch, with which it would be easy to dislocate or even tear off the limbs of the patients. In the room above a cradle was found, containing linen stained with blood."

—There seems to be an extraordinary amount of animosity in Poona, judging from the sustained fire of news letters, because notice of an infraction of a law forbidding the training of horses on Rotten Row, had been given by the Hon. Mr. Rogers. Mr. Rogers before the Magistrate, is reported to have said : " If Captain Hogg, on his word as an officer and a gentleman, will declare that he was not training his horses, I will withdraw all that I have said."

Captain Hogg was fined.

—*Bombay Gazette ;* Allahabad : The Railway from Umritsur to the Beas will be opened within a week. Five serious breaks have occurred between the Beas and Kurtarpoor. The Grand Trunk Road is closed; the country round is still flooded.

—The Berlin correspondent of the *Morning Post* says :—" Russia considers the attacks by the insurgents on the Khan of Khokand, while protected by Russian Cossacks, as a personal insult, and is preparing an expedition in order to take revenge. Abdour Ahman, the chief of the insurgents, has proclaimed a holy war for the defence of Khokand against foreign invaders."

—The *Gujarat Mitra* on Cricketing : "Take your bat in hand, if you are a player, and know this manly sport, and stand gracefully within the wickets, as we have seen many in times past, standing with inimitable grace, and what with the noise of horses and carriages on the opposite side, of the green grass under your feet, the sky with its fleeting hues over your head, you seem to stand like a conquering hero, watched by the bright eyes from the glass windows in the fort."

—*Indian Statesman :* " We are told that a Gunpati was made the other day, no doubt, for sale, the remarkable feature about which was that under one of its arms it held what seemed meant to represent a bottle of brandy, and morever than this there were two more bottles standing at its feet. This goes to show that progress in all things is the order of the day, but the signs in this instance are surely in right direction, not favourable to the supposition of progress ; in the last year a Gunpati was made after the fashion of a Parsee both in pugree and dress. This idol was worshipped by the owner, a courtezan, and her friends !"

—*Overland Mail*, August 27th : Servia is understood to be thoroughly in sympathy with the Herzegovina insurgents.

A sad story has reached the Colonial Office. Commodore Goodenough and some seamen of the *Pearl* have been murdered by the natives of Santa Cruz.

The Duke of Edinburgh is travelling in Russia, and everywhere is most enthusiastically received.

There has been much talk about the restrictions placed on the sale of Mr. Gladstone's Vatican writings in France.

The Norwich and Boston Election Commissions are still sitting.

The British Association Congress was opened at Bristol on August 25th, by an address by Sir John Hawkshaw.

Some details in regard to the progress of the exhibition buildings at Philadelphia are given in the *New York Times* of August 13th :

The eastern and western sections of the main building, covering 1,416 out of the entire 1,880 feet occupied by that structure, have been erected. The central gap of 464 feet will be rapidly filled in, and no apprehension need be entertained about the ability of the contractors to finish the main building within the required time. Machinery Hall is sufficiently advanced to admit of the laying of the foundations for the 1,400 horse-power engine which is to furnish the motive power for this portion of the exhibition.

The Consul-General of Ecuador in Paris has received a despatch from Panama stating that General Gabriel Garcia Moreno, President of the Republic of Ecuador, has been assassinated. General Moreno had just been re-elected President for five years, and was to have come into office on the 15th of the present month.

The publication of a balance-sheet by the treasurer of " Messrs. Moody and Sankey's London Mission " shows that the expenses incurred by the operations of those gentlemen in the metropolis was 28,396*l.* The expenses are allotted thus:—The northen division (Agricultural, &c., Halls), 2,845*l.*; western (Opera House), 6,452*l.*; eastern (Bow Road Hall), 7,104*l.*; southern (Camberwell, &c.), 6,091*l.* The general expenses are set down at 5,993*l.*, and they include 850*l.* paid to " ministers and evangelists who assisted Mr. Moody," 320*l.* for " distribution of the *Christian* among ministers and others," and 2,850*l.* for chairs, which have since been sold for 1,270*l.* The public have already contributed 28,238*l*, towards the total required, mainly in the form of donations, of which 2,578*l.* have been received in sums ranging from 6*d.* to 550*l.* The result is that a balance of 158*l.* is still wanted.

—*Friend of India :* " It has come to our knowledge that under the auspices of the Young Men's Christian Association—although we believe others, who are not young men, have a beneficent hand in it—an undertaking has been lately commenced, and carried on for some time successfully, which also depends for its support on unsolicited contributions, which are believed to come in in answer to prayer. It is not a large undertaking, but is characterized, we are certain, by the most benevolent motives, and may be productive of no little good in a quarter where good is much needed. A Sunday morning breakfast is given every week in Bow Bazaar Street to a considerable number of poor people—Whites and Eurasians we believe. If we are rightly informed, admission is by tickets distributed gratuitously, but so as to ensure that, as far as may be, the recipients shall be the needy and deserving. A substantial meal is given, and a few Christian friends attend and take the opportunity of ministering, as they can, to their moral and spiritual wants."

—A letter from Count Guicciardini, Florence, says : " At Alessandria I saw a whole family which had been brought to the Lord by means of a brother who was a servant in it. The mother is an old woman of eighty years, and the sons are also advanced in age. At Cremona four women were lately added in one day, and greatly rejoiced that church. At Voghera there came to meet me a brother and a sister from Varzi, who had a miraculous conversion that struck with wonder the whole village, which is opposed to the gospel. Both give evidence of a complete change of character and of life, especially the brother, who was known but too well as a man abandoned to every sort of vice and wickedness. Many brethren spread abroad a sweet savour of Christ every time that it is given them to testify of the truth, and especially when they are persecuted and deprived of work, and are obliged to go elsewhere in search of it for their livelihood. It was in this way that the meeting of Bersano was begun. Now there are fifteen who meet regularly for prayer and for the study of the Word ; six of them have been received at the holy supper. The instrument of their conversion was a cobbler, full of the Spirit of the Lord. Among them there is a family of which the father is quite eighty years of age, who said to me, with tears in his eyes, 'Who would ever have said that at my age so many beautiful things should have been revealed to me, and the pure truth of the Lord ?' He has four sons and a daughter-in-law, who love the Lord ; and his eldest son, who is a councillor of that municipality, lately had a son born to him, whom he would not allow to be baptized by the priest, desiring that he may be baptized with water after he has believed on the Redeemer."

Thursday, September 16.

—A G. I. P. Railway Employés' Benevolent Society to provide for widows and orphans, has been formed in Bombay.

—The *Sindian* reports the death of " the well-known and popular Mail Superintendent of the Thur and Parkur district, Khan Bahadoor Cowasjee Nusserwanjee. He died after a few hours' illness, and had to be buried by his Mahomedan attendants, there being no Parsees where the deceased was quartered."

—*Bombay Gazette :* " A Coroner's inquest was held yesterday on the body of a Mussulman (name unknown) at the Tardeo Flats. Pandoo Gungajee deposed—I am a bigaree in the Public Health Department, Municipality, and live at the Foras Road stables. The body of the deceased was found by me at about half past five this morning lying dead under the jowlee shed on the Municipal filling-in-ground on the Flats. On going near I saw that he was lying in a pool of blood. I called the muccadum and none of us went into the hut, but we sent for the Police, who came and took charge of the body. I have seen the body since, and see that the skull has been fractured just above the right ear and that the brains were coming out. I have also seen the pickaxe now produced and which was found lying near the head of the deceased. The pickaxe belongs to the Municipality and is one that we use, and was placed with other tools last night at 6 o'clock in the shed."

—A letter from Dr. Blaney to the Secretary of the Bombay Town Council states his intention again to decline the fees sanctioned by the Act for attendance at the ordinary weekly meetings of the Council.

—The *Times of India* says that H. H. the Nizam has consented to come to Bombay to meet the Prince of Wales.

—A Parsee woman, having received a summons to attend the Police Court on a charge of theft, committed suicide by taking arsenic.

—It is stated that the late emperor Ferdinand of Austria has left to the Pope a legacy of 10,000,000 florins, which has already been paid at the Vatican. The Emperor has bequeathed also to the Pope all the ornaments and sacred vessels of his chapel, and most valuable crystals and rare china services.

—*Indian Statesman* : " Mr. Janardhun Sakharam Gadghil, who has lately been appointed a Nayaedheesh at Baroda, has, we hear, abandoned the connection he has had up to the present time with the *Indu Prakash*, a local weekly vernacular paper. He was understood to be proprietor and editor of that paper."

This will be an encouragement to his successor.

—The *Swadesh Mitra* says : " We regret to announce the death of Mr. Choee Chatelee, at the 50th year of his age, which sad event occurred at Tellicherry a short time ago. The deceased gentleman was a native of Madras, but had passed nearly thirty years of his life in Bombay as timber inspector in the Customs Department. He was beloved and respected by all to whom he was known, and was an honest and efficient servant of Government."

He received baptism before his death. Several of his nephews have embraced Christianity, in Bombay.

—The *Great Eastern* has been overhauled and the state of her bottom examined. It was found that the whole of the " hull usually submerged was covered with an enormous multitude of mussels clustered together in one dense and continuous deposit extending over a surface of 52,000 square feet, and in some parts six inches thick." It has been calculated that not less than 300 tons of living marine animals were thus adhering to the hull of the great ship.

—Home paper : " A really fine harvest after all ! Wonderful ! To see the fields of corn five weeks ago as flat as pancakes, and now to find throughout the length and breadth of the sunny land noble sheaves going home to gladden everybody's eyes, is a pleasant surprise even to the farmers."

" Some short time since the Rev. Basil Wilberforce, son of the late Bishop of Winchester, formed the idea of establishing a temperance society in connection with the Church of England. The plan has been carried out, and simply because this temperance society is less bigoted than the Alliance—allows its members to take a little wine, or for the matter of that, a little beer, for their 'stomach's sake'—it is quite popular. A day or two since, the Prince Leopold wrote to Mr. Wilberforce to say that he will consent to become president of the Oxford branch of the society, and the Prince's resolve has accordingly been made public."

Friday, September 17.

—*Bombay Gazette :* The Government of Bombay has now begun to give practical effect to the policy of moderation in assessing the Land Revenue which it formally proclaimed in its now celebrated Resolution of the 29th of October, 1874. Three Resolutions have been published, sanctioning considerable reductions in the revised assessments of the Bhimthari, Pundherpore, and Indapore talookas of collectorates in the Deccan ; and a fourth Resolution relating to the Madeh talooka has been passed by Government."

—" The island of Santa Cruz, the scene of Commodore Goodenough's murder, has enjoyed an evil reputation ever since its first discovery at the close of the sixteenth century. The Santa Cruz group, lying out of the ordinary track of sailing vessels, these islands were seldom visited until quite a recent date. It was in 1856 that Bishop Selwyn, accompained by Mr. Patteson, made the first serious attempt to humanize these fierce islanders, but failed to effect much good. The neighbouring island of Nukupa has since acquired an infamous celebrity by the murder of Bishop Patteson. Close at hand, too, is the islet of Tubna, whence the missionary Bishop

and his coadjutor beat a hasty retreat. Yet a little farther Vanikoro rises out of the sea, the scene of La Perouse's shipwreck, and of the massacre of at least sixty Europeans, whose skulls were discovered in 1826 piled up in a temple."

"Miss Hodges, who lately went over to the Church of Rome, was solemnly admitted by Bishop Meurin as a daughter of the Holy Cross, on Tuesday last, at St. Peter's Church at Bandora."

—Deaths last week, 306.

—The Parsee girl injured by a tram-car, died yesterday.

—About half a lac has been subscribed to the European General Hospital Endowment Fund.

—Fall of rain in Byculla, 80 inches; Colaba, 73; Fort, 66.

—*Times of India:* "The Mussulman who was brutally murdered either on Tuesday night or Wednesday morning was by profession a barber, and came down to Bombay from Hyderabad about six months ago. He stopped in Bombay for a short time, and then left this, having got an engagement as a barber on board-ship. He lately returned here, and followed his usual occupation. He had no fixed habitation to live in, but during the day he stopped in the shop of a barber, situated at a place called Foolgully, were he used to take his meals, and during night time he generally went and slept in the house of a barber friend, situated at New Nagpada."

Miscellany.

—*Advance:*

THE ARGUMENT OF PRAYER.—A frequent and favorite contributor reports the true story of a layman who is now preaching Christ in the Eastern States, and who recently related these facts before a large audience. It is a touching and remarkable testimony to the efficacy of prayer when prompted by a heart at unison with the Holy Spirit:

"I am nearing the sunset," said the venerable speaker. "A long life has been passed, and as I look back upon the route over which I have travelled, I can say it has been a land of deserts and of pits, a land of drought and of the shadow of death which has brought to me a thirst which only the water of life could quench. My childhood was spent in a prayerless home, my manhood was given to the study of these books which were the principal ones in my father's library, as far back as I can remember. Of a studious nature, I read them carefully, and sought to satisfy the demand of the soul in the reasonings of Tom Paine, Voltaire, and Rousseau. They did not satisfy. Later I studied A. J. Davis, and in Spiritualism found only a temporary relief. Compte and Darwin were favorite authors, and their arguments were perfectly familiar to me. I read the Bible only to misinterpret its truths and to pervert its teachings; was ever ready to dispute with Christians, and prided myself on my power to puzzle them with my atheistical doctrines. One evening a neighbor, a devout Christian woman, came in, and I at once beset her with my favorite topic, seeking to undermine her faith and trust. She made but little reply, and after a few moments surprised me with the single remark, 'Father L., hadn't we better pray?' and before I was aware of it, I was on my knees listening to a most wondrous prayer. She seemed to be before the open door of heaven, leading me, a wayworn pilgrim, to its very gates. She prayed as the birds sing, and with holy earnestness asked that light might flash into my darkened soul. Rising, she quickly bade me good-night and left. Then the Holy Spirit took possession of my heart. The Christian boldness united to a womanly modesty and simplicity, the peaceful joy which irradiated her countenance, compelled me to ask, What is the cause of such serene joy?

"I had seen Christians die in triumphant peace, and the question came up, What gives them this trust, and what sustains them in an hour when they stand on the confines of the other life? That night I prayed and no light came to me. I read the Bible but it was a sealed book. My skepticism and infidelity was so dark and dreary, and the long, wasted, worse than useless life, stood out in such appalling contrast with the life of my little friend who seemed to live in an atmosphere of joy and song, that again I prayed and begged for light, and at last my prayers were answered, and for a year I have rejoiced in Christ as my Saviour, my Redeemer. My wife has become a Christian, and joy and sunshine and prayer and peace are abiding guests in my home."

—Same: "The more simply and unobtrusively you are dressed, the better you will look. Some people have an idea that it is in bad taste to appear often in the same suit. So they wear themselves out in making, and if they have not much money to spend, they fatigue themselves in looking at the stores for three or four cheap things, instead of at once procuring one good dress, and wearing it straight along. You my dear, are of more consequence than your frock. When Mrs. Achison asks you to her musical party, she asks you for one of a half-dozen reasons. You are Fanny's darling friend; or you have a sweet, winning face and manner that Mrs. Achison likes; or you play charmingly; or your mother and the lady were schoolmates. Now if you decline her invitation because you must wear—if you accept it—the same dark poplin that your wear to church, and that you wore at the Christmas party at Miss Richard's, you will deprive yourself and your friends of a pleasure, and show yourself the victim of a very foolish pride. Your poplin being in good order, fresh, clean, spotless, simply made; your hair nice and becoming, and your collar, tie, and gloves suitable, have the courage and the common sense to wear it everywhere you go. If your friends desire to look at dress goods, there are plenty of shops where they are on exhibition, and plenty of fashion papers, in which flounced and ruffled ladies, in every possible attitude, solicit the gaze and admiration of the passer-by."

—*Advance* on "Christian Sins": "In one sense—and that a very important sense—there cannot be a Christian sin. Sin is most thoroughly anti-Christian. It is against the example, and against the command of Christ. It contradicts the fundamental idea of discipleship, and one of the mottoes which, according to Paul, is on the seal of God: 'Let every one that nameth the name of Christ depart from iniquity.' It set at naught the whole conception of the mission of Christ to this world; for John says: 'He that committeth sin is of the devil.....For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin.' The two words, then, which one might last think of connecting, would be Christian and sin. The Bible definition of a Christian would seem to be, one who does not sin. And the least that this can mean must be, one who does not practice it, one who hates it in himself and in others, one who repents of it, one who gains the victory over it by the grace of Christ. Hence the phrase Christian sin is much like that of light darkness, or bitter sweetness."

After dwelling upon a number of Christian sins the article thus closes: "It is desirable that no form of selfishness shall be thought to be compatible with Christian character. Let us settle it that love is the essence of religion. And love is a very positive thing, intent on doing all the good it can, and on preventing all the evil. It provides no place for any sin, but rather says with Paul: "Reckon ye, also, yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord."

—Speaking of the Burning Bush, Mr. Boardman says: "Such a bush was James Brainard Taylor to me, for, though dead, the Lord shone out of him upon me, and though in heaven, the Lord spoke out of His living testimony to me as I was in my daily work. The very instant I saw the light of his beautiful life in Christ and Christ in him, it arrested me, attracted me, and virtually conquered me. I knew the power and sweetness of being filled with the love of God; the joy of knowing Jesus was nothing new to me; but my life had become one of sighs on account of the inconstancy of the flame in me, and because of my despair that it would ever be otherwise. Not for want of pardon or assurance, or complete release from fear of death and the judgment; all that I had. But oh, I was so tired of going over the same ground. So many times I had gone to Jesus and found Him, and thought I would never again lose Him or leave Him, and then the flame had so quickly burnt out! So the moment I saw in the testimeny of Taylor the better thing for which I sighed, my whole soul assented, saying, 'Yes, Lord; shoes off; face in the dust; everything given up; self-abased—anything in the world, if I may only have the abiding fulness of Jesus.'

"But just here I made a mistake which is a very frequent one, a mistake that kept me months from receiving Christ to dwell in me and make me like the burning bush. The mistake was this: I thought there must be a great change wrought in me before the Lord could abide in me continually. Or, to put it more accurately, I thought the thing itself was a *change in us* instead of being simply *God in us*. Had I seen at once that all I needed was to have God in me, and that all I had to do to have Him in me was to give myself up to Him and accept Him as given to me, on the strength of His own word, I should have been saved a long, long, course of struggling and striving and a hundred failures. For at last, after I had sought in vain, and in many ways, to secure the great change in myself that I supposed I must have, in a moment it was revealed to me that Christ in me and with me was the real thing I needed, and not the wonderful change in myself which I had been seeking, and that all I had to do was to give myself to Christ, and take Him to myself, and leave the work of purifying me to Him; and when I saw this my struggles were ended. I gave myself to Jesus, and took Him as my own: or rather, He took me, and took up His abode in me. Then how could it be otherwise that that I should be all ablaze with love and light? I knew before—

'The joy of knowing Jesus'—

but now I began to know the unbroken walk with Christ in the light, for I had Him who is the light abiding in me, and I in Him. Blessed walk! Every step in the light; or if, in any thoughtless moment, a misstep is made, the loving Leader's hand is put forth to draw one back into the light again, and then more steadily, trustfully, lovingly, than ever, the eye is fixed upon Him who is the light, to walk in Him, in Him alone to the end.

"There was in that bush a wonderful endowing power too, as well as a power to attract and conquer. No, not in the bush at all, but in Him who dwelt in it.

—Christian Young Men's Meetings at Liverpool: Our dear brother Major Cole, of Chicago, is at persent conducting two services each night, the first (at 7.30) being a mixed meeting, in which the preaching of the Gospel is materially aided by the sweet hymns sung by Mrs. and Miss Cole; and the second, at a later hour, being the meeting for young men only, which has now run for nearly six months, and, under the blessing of God, is as useful as ever it was.

One evening a young man said, "I start for Calcutta to-morrow. I thank God that I ever found these meetings and that Christ found me. I shan't forget these meetings. Pray that whether on sea or land, I may be firm for Christ."

At one meeting there was a scoffer present, noticed by one of the workers, who mentioned the fact to the audience. Major Cole gave a most solemn account of the death of a young scoffer, and then asked them to engage in silent prayer for the scoffer present. The perfect silence was death-like. A young man broke out in prayer for the scoffer. The cry from all Christians seemed to be, "Stay, thou insulted Spirit, stay." God heard the prayer at the close of the meeting.

A man, about thirty years of age, confessed that he was the scoffer; said that he had attended all the meetings in Birmingham, some in London, had been to several here, but merely to scoff. His brother had been with him; they were avowed infidels. His father died when he was so young that he had no remembrance of him; his mother was one of the best of women, and a Christian. He was urged, and finally dropped on his knees. Special prayer was asked for the Holy Spirit to reveal to him his condition. All at once he cried, "Let me out; let me get up. O, I'm lost! Where is my brother? Let me find him! What shall we do?"

The word, which alone can help in a moment like that, was shown him—"He came to seek and to save that which was *lost*." "Believe on the Lord Jesus Christ, and thou shalt be saved." The Bible was given him, so that he might read it for himself.

He believed, and his first cry was, "Where is my brother. O how I wish he was here!" Then he said, "Pray for my wife and two children. I have not seen them for many months. O what a miracle that I am saved! How glad that I came here! Wonderful, that Jesus should save me!"

On Thursday evening Major Cole said—"There are a number of young men who are ready to take Christ; now, before we go any further, we will ask the friends that are on the left of us to vacate their chairs (between twenty-five and thirty), and let the young men who want Christ *now* come and occupy them. We won't sing so as to make it easy for you, but will simply pray that God may give you strength to do what his Holy Spirit is telling you. The audience will remain quiet as these young men enlist under the banner of King Emmanuel, the Captain of our salvation." The chairs were filled immediately. The first one spoken to said that he found peace the first step he took. *Others, at the second meeting, who did not come forward,* were brought into light by Christian workers speaking to them as they were going out, and urging them to stay.

Selections.

A SECOND ADVENT DELUSION IN CHICAGO.

WE have had a fresh illustration, in Chicago, of delusion in connection with religious belief, which may throw light on mistaken ideas existing in not a few pious minds. For some time past there has been in this city an earnest band of Adventists, who, through the teaching of a man known as Elder Thurman, had been brought to believe that Christ would make His visible appearance at the close of Monday, April 19, at the midnight hour. This Elder Thurman was originally interested in the subject during the Millerite excitement, in 1842-3, and he embraced the principle of a literal interpretation of the Bible. Tempted strongly to infidelity, especially after reading Taylor's "Diegeses," he was saved by the accuracy of the prophetic dates as to the birth and death of Christ. He occupied seven years with calculations of eclipses backward, as a foundation of his scheme of chronology, and then published a treatise called "The Sealed Book of Daniel Opened." Subsequently he went to Boston, held a discussion on this subject, in connection with which an infidel was converted, and established an Advent newspaper, called *The Time Appointed.* A congregation having been gathered in Chicago, he came on to instruct them further. The meetings were numerous and solemn as the date approached for the expected end, and occasional converts were made, and were baptized in Lake Michigan. The people were a plain, devout, simple-minded folk, partly of foreign birth. They consistently carried out their faith by parting with worldly possessions, making distribution to the poor. One of them thus disposed of property worth $6,000.

When the final Monday arrived, they gathered in their hall, and conversed in groups during the day; Elder Thurman going apart by himself, and spending the time mostly in agonizing prayer. For he was troubled that the great battle of Armageddon had not commenced. The theory was that about

the middle of the afternoon Christ would appear in glory at, or in the clouds above, Jerusalem; but that the revolution of the earth would not bring Chicago beneath His throne till near midnight. So, as the scoffing crowd intruded too much upon their accustomed place of meeting, they quietly slipped away to another hall, a mile distant, for the evening exercises. The number present was about 150, and they ate a sort of passover meal (the Jews in the city were keeping their passover the same evening), though with some variety of food. Their flagging hopes had been cheered by a thunderstorm which broke upon the city early in the evening, and the lurid light seemed a sign of coming prodigies. A woman afflicted with a neuralgic pain, applied to Elder Thurman for healing. He commanded the disease to depart, in the name of the Trinity, and the woman was relieved. Then was performed the ceremony of feet-washing. It was after these things that the supper was eaten, and the Lord's Supper observed at its close. Each then made a brief statement of his views and feelings, Thurman closing with a melancholy review of the way in which he had come to his belief, and of his inability, as a literalist, to find any mistake in his calculations and interpretation. They then sang the hymn—

"Long we've been waiting for Christ to come,"

finishing a minute or two before twelve o'clock. At the midnight stroke, Thurman said, in tremulous tones, "Brethren, lean on my arm no longer. My reckoning is all up. I leave you in the hands of God. It is as much as I can do to struggle on for myself." Then came floods of tears from all present, and bitter wringing of hands, when Elder Thurman pronounced the benediction, continuing in a touching prayer, "Come, O Lord Jesus, come quickly. We have taken thy word in all simplicity of little children. We have tried to do our duty, O Jesus, thou knowest our heart; that we have tried to do thy will. We can do no more. We give ourselves into thy hands saying, Lord, save, or we perish!" Towards morning, with tears and groans, they left, knowing not whither to go or what to do.

All this is deeply touching, and one cannot but pity the deluded company, so simple, so honest, yet so utterly led astray. But the Church ought long since to have learned that simplicity and honesty do not reverse divine laws, do not change error into truth, do not make ignorance a substitute for knowledge, do not save men from the natural consequences of their mistaken action.—*Rev. Dr. Patton, in the "Congregationalist" (Boston, U.S.).*

THE WHIRL OF MONEY-MAKING.

When, not long ago, a prominent banker failed, a friend meeting him asked, "What are you going to do?" He replied, "I am going home to become acquainted with my family." And is not the sarcasm repeated every day in the ceaseless hurry and worry of our business men?

Less than a year go, regularly seen on an early railway train to New York, and as regularly returning by a late train, was the venerable figure of a man well known in New York business circles, and whose years numbered within two of four score. He lived plainly at his home, of which he saw little, and people supposed him worth half a million dollars.

BUT ONE DAY DEATH KNOCKED AT HIS DOOR;

he had to obey the summons, and he went away leaving his family the memory of a rather indifferent acquaintance, a vague idea that they would like to have known him better. A couple of sons, who had never known what a true home-life was, and were indifferent characters at best,—these he left, and a bank balance of three millions of dollars. Of course his widow is in "easy circumstances," and so are his sons; for—never having received a lesson of frugality, except as an unpleasant deprivation, and with no loftier purpose of life than self-gratification—they are showing how much easier it is to spend money than to acquire it.

Was this money worth all it cost to get it? Has a family no high purposes to cultivate and develop, and failing these, can any riches atone for them? Suppose less had satisfied him and he had given more time to his family, and instead of wasting his best years and sacrificing his best talents upon the altar of Mammon he had so used them that they had produced a ripe Christian character which should have shed its light around, by its very impact conferring blessings upon others,—would not that have been better; would not that have fulfilled a nobler purpose than was attained when his books were made up and his balance was finally and for ever struck?

Every where the lesson is the same. The man—be he lawyer or doctor, merchant, or mechanic, banker or butcher—who devotes his days and nights to

GETTING MONEY FOR THE SIMPLE PURPOSE OF ACQUIRING IT,

fails, miserably fails, in attaining either the true end of life or in reaching true happiness; for happiness cannot be purchased with money. The first essential thing is a pure life and a trust in God; the second is contentment, and he who has the first will be sure to have the second. Every man owes to his family and friends a portion of his time, and no niggardly portion;—no weary, wasted hours; but his best hours.

When a merchant or banker does such a business that he has to give it unceasing attention from "early morn to darkling night," with scarcely a moment for his family, he is either managing his business poorly or he is doing too much.

When the farmer, looking over his broad acres gets up with the sun and goes to bed with the stars, and has no hours of relaxation, and must perforce give all his time to the cultivation of his crops and

NONE TO THE CULTIVATION OF CHRISTIAN GRACES,

that man is a poor farmer in comparision with his neighbour who has not a tenth part of his land and yet has enough to live upon and has time for recreation, time for reading, time for his family, time for his God.

Friends, hastening to a common eternity, hastening to the bar of God where we must all stand some day, heaven is not a great dry-goods establishment, only finer and larger than Stewart's; it is not an immenese farm, with limitless oceans of billowy grain and cattle upon a million hills; it is not even a bank, from the fathomless depths of whose vaults gold may be drawn through all eternity and the supply never abate. Heaven is indeed a place, but it is more than that—it is a condition. As such, as the poet has said, it lies about us in our infancy. We draw in the air of heaven with every breath of the good, the true, the beautiful.

The apostle say: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;" yet he does not stop here, as so many do in quoting the passage, but significantly adds: "But God hath revealed them unto us by His Spirit." Ah! here is the secret,—heaven not only in prospect, but heaven within us now. Every Christian life can and should have in it a bit of heaven here below; but there must be room in the heart or it cannot enter. *(Dr. Talmage.)*

CHRIST, NOT PAUL.

An Eastern concontributor points out a common error and pretty effectually saps its supposed foundations:

My creed is the words of Christ: not of Paul, or Peter, or any one else. This is a common statement. A well-known congregational minister lately said in a published sermon, "For the practical purposes of the preacher no epistle of Paul or of any other apostle can stand a moment's comparison with the words of Jesus himself. I would be a pupil of the Master, and not of the man." Rev. W. H. H. Murray has lately written and published some account of a church which he proposes to establish in Boston, whose creed is to be the four gospels since it is believed that many can unite on them who differ in respect to the teachings of the Epistles.

Words are only forms. The object of Scripture is to reveal the *mind* of Christ. Now the facts concerning the relations of the Gospels to the Epistles are these:

1. Christ never wrote a word of the New Testament. He taught his gospel orally to those who were to preach it. He told them that the Holy Spirit should bring to their remembrance all things that he had said to them. After his ascension they staid together in Jerusalem long enough to arrange a connected account of the teachings of the Lord. Then they went forth to proclaim his gospel as the Holy Spirit should bring it to ther remembrance. It was still, and probably for twenty years after, unwritten. They spoke, not what they read, but what they had *seen and heard*. Through a long experience of preaching, the Holy Spirit taught them the selections of the words and works of Christ which were best adapted to convert men and guide them to eternal life. The gospel was proved by preaching before it became a fixed record. Much of Christ's public life and teaching was never recorded. "But these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name."

2. It is the uniform testimony of early Christian writers, one of whom (Papias) was a dipciple of John, that Mark having accompanied Peter in his labors for many years, at the solicitation of the brethren, wrote down what Peter preached. Papias says that Mark "took heed to omit nothing of things he heard, and to make no false statement in them." Irenæas says, "After the decease of Peter, Mark, the disciple and interpreter of Peter, handed down to us in writing the things which were preached by Peter." Clement, Origen, Tertullian, and others, make substantially the same statements. The history of the Gospel of Luke is similar. Irenæus says, "Luke, the follower of Paul, set down in a book the Gospel which Paul used to preach." Other writers confirm this statement. None contradict it.

The Gospels, then, are the records of what the apostles preached. The Epistles are what they wrote. The distinction between the Gospels which contain the words of Christ, and the Epistles, is the difference between the spoken and written communications of the Apostles concerning the mind of Christ. In the Epistles they say "We speak the wisdom of God." "We have the mind of Christ." "The Gospel which was *preached* of me . . . I received . . by revelation of Jesus Christ." "By revelation he (Christ) made known unto me the mystery: as I wrote . . . whereby when ye read ye may understand my knowledge in the mystery of Christ." Can one part of these statements be true and the other false?

The distinction, then, which suggested this article, must be founded on ignorance of explicit, repeated, uncontradicted testimony concerning the origin of the Gospels. It ignores the office of the Holy Spirit whom Christ promised to the disciples, and by whom they claimed to be equally guided when they communicated the mind of Christ in his own words, and in their words; and when put forth as a liberal and discriminating estimate of the Word of God, it becomes like the unmeaning prattle of children.—*(Advance).*

MR. MOODY AT LIVERPOOL.

Some friends may say that these young men will be drawn away from the Church. I have said before, but I want to say again to all the young men, if you take my advice you will unite yourselves with some church at once. I have had twenty years' experience, and I have learned that young men or any young converts who do not unite with some church or chapel fall away. If you want to serve God, get in among God's people. The church may be cold, and a good many more things that you do not like, but we shall never have anything on earth just as we would like it. If we had a church that was perfect, we would make an idol of it, and worship it instead of Christ. But the Church has done more for this sin-cursed world than any other institution on the face of the earth. Young convert! identify yourself whith the Church of God. Get in among God's people, and go to work there. If the church is cold, carry some fire into it, but do not go to find fault and murmur and complain. There are many people who find fault, but never accomplish anything. If you are happy in the Lord, you will be welcomed, and God may use you to wake up a cold church.

"Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). One of the greatest snares that can come to us is spiritual pride. A good deal better men and women than are here have fallen. Look through the Bible, and see how men of God have fallen. There was Abraham, the friend of God; he went down to Egypt and there he lied. He lost all his influence over the monarch of that country. God had to keep Moses out of the Promised Land because he fell. There was Noah, who walked with God; and Peter and David. Look at poor David, how he has caused men to blaspheme all these long years. You will find men to-day blaspheming on account of David's fall that took place 3000 years ago. May God keep the young converts from falling, is the prayer of my heart. It seems to me it would break my heart if I should come back and find these young converts fallen away. May God keep you from falling. I used to think that when I got older I would be safe, and there would be no danger; but the longer I live, the less confidence I have in myself. There never was a day in my life when I feared Satan so much as I do to-day. Not but God can keep me, but I see how holy men, a great deal better than any of us, have fallen because they got their eye off the Master. Let us press towards the mark, and do not forget the words, "Let him that thinketh he standeth take heed lest he fall." It is a terrible thing for a man to fall on the racecourse. It is better to fall dead than to fall into sin. I find it was not in their youth that many of those men in Scripture fell. David was in advancing years, with his family all about him, and everything comfortable. It was not when Moses was a young man that he fell. Samson judged Israel twenty years and then fell. Let it be a warning; do not boast and say you are able to stand. Do not be independent of God and think you can do without Him. May God keep you humble. Not only that, but

THE HIGHER A MAN GETS, THE MORE DANGER

there is of his falling. I used to think that when I was advanced in Christian experience, like those who had long laboured for Christ, there would be no danger, but ex-

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perience has taught me a different lesson. A man said to me lately, Did you ever notice that Satan always aims high? When Jesus was down here, it was Caiaphas the Chief Priest, the highest ecclesiastical man on the face of the earth, who called the Sanhedrim together and found the Saviour guilty. The devil took Judas, one of His own disciples, to betray Him, and another of them to deny Him. My prayer has been that God would smite me with death rather than let me fall into sin, and lose my testimony. If there is any class of men on the face of the earth to be pitied, they are those men who have been used of God, have been unfaithful, and whom God has had to lay aside as vessels no longer meet for the Master's use."

All the young converts who have fallen, of whom I have heard, have fallen through strong drink. People say they need it for medicine; if so, use it as medicine but do not urge it on everyone else. I have been in your homes and you have been very kind to me. God forbid I should say anything that would wound your feelings; but I want to be faithful to-night, and I cannot tell you how deep this subject lies buried in my heart, when I have seen what a blight strong drink has thrown over this fair land. I have seen how it has come in and destroyed the happiness of so many homes—a loved boy banished to America or Australia because he has been addicted to strong drink. And not only that, but a short time ago a beautiful woman came into the inquiry-room quite drunk—so drunk that I could not talk to her. It was not the public-house that had wrought this with her—it was the social custom of the land. Many people think they cannot be social without having it. Let me beg of you, if you love the Lord Jesus Christ and love souls, do not urge anyone to take strong drink. If you drink it yourself, do not try and lead others astray. Some say they cannot get on without it—that they need it in order to do a day's work. It will be a good deal better for you to do half a day's work without it. If it becomes such a temptation to so many, why not, in the name of the Master, give it up.

I pity the poor publican, who will by-and-by have to stand in judgment before God. I say it out of love to every man who is engaged in this hellish traffic, Get out of it, as Lot got out of Sodom. You may say, "What is to become of my family?" Trust God for your family; do not do wrong in order to support your family. It is better to go down to your grave from some poor-house, or asylum—it is better a thousand times, like poor Lazarus, to be borne away to Abraham's bosom—than to roll down to hell in a golden chariot. I do not believe that a man who is ruining his fellow-men can inherit the kingdom of God. Do let me plead with you, and exhort you to take a firm stand; to come out, and be whole-hearted for Christ.

"REDEEMING THE TIME,"

A LITTLE company of seven started last Tuesday evening from Cannon-street Station for Hastings, taking with them a small portable harmonium and a stock of "Sankey's Hymns." Soon after leaving the station we asked the people in the carriage if they objected to a little music and singing, and no objection being raised, we opened the harmonium and commenced singing "Tell me the old, old story." This brought to the front two or three who had evidently tasted of "Jesus and his love," and thus we went on our journey, alternately singing and having sweet fellowship with those who were like-minded, until Hastings was reached, which seemed to us to be in a remarkably short space of time.

The next morning, after commending the work to the Lord, we sallied forth to the beach, and at the first sound of the harmonium the people gathered round in goodly numbers, and, in spite of the counter-attractions of various kinds, about two or three hundred persons remained while we alternately sung and spoke a few simple words about "Jesus and his love." We remained at Hastings two days, and held four meetings of this kind on the beach, and thanks be unto Him who is our strength, we have good reason to know that souls were brought to Christ, and many dear children of God were refreshed and quickened as the result of these simple meetings. To God be all the glory.

In the earnest hope that many others may be led to go and do likewise, I send you these few notes. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

B. B.

TELEGRAPHIC NEWS.

Paris, September 10th: The pilgrimage to Lourdes was attended by only ninety Germans. No manifestations were made.

St. Petersburg, 10*th*: The Czar received the Kashgar Envoy on Wednesday.

London. 11*th*: Sir Salar Jung has telegraphed an indignant contradiction of the statement that the Nizam of Hyderabad positively declines doing honour to the Prince of Wales.—The telegram further states that both the Nizam and his Ministers are most anxious to receive His Royal Highness with every possible honour, and that large orders have already been given in connection with the reception preparations, and should the Prince not visit Hyderabad it will cause them severe disappointment. In mentioning the proposal that the Nizam should meet the Prince at Ellora, Sir Salar Jung explains that the Nizam, being a delicate and excitable youth, the doctors and Major Clark consider a long railway journey might be attended with danger.—The second Coroner's Jury in the *Alberta* and *Mistletoe* case have given their verdict to the effect that the collision was accidental, but that the navigating officers of the *Alberta* committed an error of judgment. The Jury recommend a lower rate of speed and that a better look-out be kept.

Belgrade, 10*th*: Prince Milan at the opening of the Servian Parliament earnestly alluded to the insurrection which is disturbing the Servian borderland and to the concentration of Turkish troops upon the frontier. He said he trusted that the Sultan and the great powers will discover means to pacify and satisfy the population, and promised to contribute to the restoration of an orderly condition of affairs.

Madrid, 13*th*: The Spanish Ministry has resigned.—The new Ministry under the Presidency of General Jovellar is favourable to election to the Cortes by universal suffrage.

Ragusa, 13*th*: The Foreign Consuls appointed to consult with the insurgents in Herzegovina are making a tour of the districts which are affected, and will shortly reassemble at Stolatz, in order to communicate the result of their mission to Server Pacha, the Special Imperial Commissioner.—Servia has ordered the mobilization of all her frontier brigades, the reason assigned being the threatening concentration of Turkish troops.

Berlin, 13*th*: Prince Bismarck has submitted a bill to the Bundsrath, fixing Jannary 1876 for the introduction of a gold standard throughout the Empire.

Paris, 13*th*: The French press is greatly occupied in discussing the progress of the Bonapartist propaganda.—Destructive storms and inundations have taken place at Montpellier and Cette.

London, 14*th*: Obituary.—Sir Frederick Currie.

Paris, 15*th*: It has been announced that the Princes of the House of Orleans intend to adhere definitively to the Republic.—Already 88 deaths have been caused by the inundations in the south of France.

London, 15*th*: Obituary.—Admiral Hon. Charles G. J. B. Elliot, C.B.

16*th*: News from the Herzegovina is conflicting.—According to official Turkish telegrams, the insurgents are yielding and dispersing.—Other accounts report serious fighting having taken place, as well as several defeats to the Turkish troops.

Belgrade, 15*th*: The Servian Parliament is divided upon the adoption of the Address to the throne.—There is a strong minority in favour of the declaration of war.

Vienna, 15*th*: Her Majesty, the Empress of Austria, has been thrown from her horse and suffered a slight concussion, from which, however, she is recovering.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 10*th*, additional:

FOR SOUTHAMPTON.—Miss Robertson. Lady Bacon, Mr and Mrs Harley Bacon, Miss Baker, Master Baker, Capt J C Babot, Mr J Milne, Mr T McDonald, Mr A Bishop, Mr J McIntyre, Mr G Campbell, Mrs Swan, four children and native female servent, Capt M Young, Mr J Mills, and Mr Howan.

FOR VENICE.—Mr C W Vass.

Per P. and O. Str. *Mongolia*, 17*th*:

FOR SOUTHAMPTON.—Mr Q Robertson, Mrs Lennox, Mrs Pitcher, Mr George Fawcett, Col G S Morris, Mr and Mrs J MacLaren.

FOR BRINDISI.—Mr Starling and Mr J Turton.

FOR VENICE.—Major Chambers and Mr Fraser.

FOR GIBRALTER.—Mr J Pereira, child and infant.

FOR MALTA.—The Rev J Kidd and Mrs and Miss Kidd.

PASSENGERS ARRIVED.

Per *Trinacria*, 15*th*, from Glasgow:

Lieut and Mrs Wetherall, Miss S Dike, Mr J Norton, Peterson, Mr J Spears, Mrs L McEnerney, Mr and Mrs J M Husband, Mr S C Hubbard, Captain Cochrane, Mr J Luke, Mr W C Jayter, Mr W Painter, Mrs Wood, Miss Wood and four children.

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Printed and Published for the Proprietor by DADABHOY DHUNJEEBHOY, *Printer*, at the ANGLO-VERNACULAR PRINTING PRESS, No. 28, Tank Street, New Nagpada BOMBAY,